

*tars, seas, rivers, and other things begotten from them (as probably, amongst the rest demons and nymphs, which the same Hesiod speaks of elsewhere). But immediately after this invocation of the muses, the poet begins with Chaos? • and Tartara, and Love, as the first principles, and then proceeds to the production of the earth and of night out of chaos ; of the ether and of day from night ; of the starry heavens, mountains; and seas, &c» AH which genesis or generation of gods is really nothing but a poetical description of the cosmogonia; as throughout the sequel of that whole poem all seems to be physiology, veiled tunder fiction and allegories. And thus the ati-eient scholia upon that bbok begin, Jcrrlm? on o TNpl

We must know, that the whole doctrine of the theogonia Contains under it, in way of allegory, a physiological declaration of things ;— Hesiod's gods being not only the animated parts of the world, but also all the other things of nature, fie-

¹ tfti&usly personated and deified, or abusively / called gods and goddesses.

Neither was this only the doctrine of the Greeks, that the world was thifs made or generated, and that the generation of the world was a theogonia, or a generation of gods (the world itself and its several parts being accounted such by them), but ' also in like manner of the other Barbarian Pagans.

-For Diogenes Laertius hath recorded inproona. concerning the Persian Magi, a7ro<t>aiv*~ *•'•*•

'crfou Trepc re ovortag fltwv Kctt -y^{EV}^wC> o^C Kai Trvp civae icat

yriv Kdi \$&wp.^a That they did both assert the being and generation of gods, and also that these gods

* Vide ctiairi Herodot, Hist. lib. i. cap. **cxixi**, p. 55.